THE JIVANMUKTA

Liberation of the
Mind and Body
From misery and Pain

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Dedication:

To all Human Beings who seek self-knowledge and the relief from the pain and miseries of material existence.

THE VISION OF THE JIVANMUKTA IS THAT

YOU ARE ALREADY FREE AND ETERNALLY BLISSFUL.

YOU CAN IMPROVE YOUR IMMEDIATE ENVIRONMENT, BODY, AND MIND, BUT

YOUR "SOUL" CANNOT BE IMPROVED UPON, IT IS ALREADY PURE AND PERFECT! YOU CAN ONLY IMPROVE YOUR MIND, BODY, AND ENVIRONMENT.

YOUR SOUL IS SUPER CONSCIOUSNESS!

YOU ARE THE PSI BEING THE EXPANSION OF THE SUPERIOR ENERGY OF GOD ON EARTH AND IN THE UNIVERSE. NOTHING IS MORE POWERFUL THAN YOU.

The First Level of Transcendence is 3 inches behind or above your physical head.

The Second Level of Transcendence is in your inner Heaven with KRISHNA, the Stabilizing Axiom, as your individual self.

The Third Level of Transcendence is absorbed in all of KRISHNA FORCE {ENERGY} and FORMS while maintaining one's personal individuality or True Ego as a PSI BEING.

A PSI BEING is a Transcendental Being.

O great actor, my Lord, all these poor creatures are constantly perplexed by hunger, thirst, severe cold, secretion and bile, attacked by coughing winter, blasting summer, rains and many other disturbing elements, and overwhelmed by strong sex urges and indefatigable anger.
I take pity on them, and I am very much aggrieved for them.
Help them to know, understand, and use the innate Powers within them to create the inner Consciousness that reflects My Eternal Beauty and Harmony in the world.

A pure PSI BEING of the Lord like Brahmā {Satan} and persons in his disciplic succession are always unhappy to

see the perplexities of the conditioned souls, who are suffering the onslaughts of the threefold miseries which pertain to the body and mind, to the disturbances of material nature, and to many other such material disadvantages.

Not knowing adequate measures for relieving such difficulties, suffering persons sometimes pose themselves as leaders of the people, and the unfortunate followers are put into further disadvantages under such so-called leadership.

This is like a blind man leading another blind man to fall into a ditch. Therefore, unless the devotees of the Lord take pity on them and teach them the right path, their lives are hopeless failures.

The PSI BEINGS of the Lord who voluntarily take the responsibility of raising the foolish materialistic sense enjoyers are as confidential to the Lord as Lord Brahmā {Satan/Lucifer}.

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PREFACE

There is an infinite amount of **HEALING ENERGY** available to you right now to help you eliminate or reduce any chronic pain you may have in your body and mind.

What this book will do for you is

'Connect' you to this ***ETERNAL ENERGY*** consciously, and show you how to use it to HEAL your body and mind or *any*

body's physical body and mind at your discretion.

Remember, everybody does not want to be healed even when it is available to them.

But for those of you who do

this book will show you how because you are:

An ETERNAL BEING,
With an INFINITE MIND,
In a FINITE BODY and WORLD.

And being an ETERNAL BEING already, you can leave your physical body and operate from 'heaven' while still living with your physical body.

This happens on different higher levels of existence.

These higher levels of Consciousness are achieved by changing your brainwaves or frequencies of the mind.

The purpose of this book is to establish you as a SPIRITUAL BEING {SP} in your own HEAVEN {higher state of

consciousness} 2 to 3 inches behind or above your Physical Body {Head}.

Now you may not be able to 'believe' this now, but read on, you will be convinced by the end of this book.

Many people believe that they must wait till after they are dead to enjoy a life free of pain and misery.

That this life was meant for

suffering and woe and if we are

Good enough we will be rewarded a place in Heaven AFTER we are dead to live forever in peace, comfort, and tranquility.

If this is part of your faith or religion that is OK,

However, this book will show how to live your happy, pain-free life

HERE AND NOW,

In the PRESENCE,

For the PRESENCE is

All you really got to live in now.

And you only can be really happy in the present time or moment.

Remember, Heaven is eternal, once you are there you can stay there forever.

If you can't live a happy, carefree life now without chronic pain, what is the point in living in pain and suffering?

You can have your cake and eat it too, provided you bake a big enough cake!

One may have to live with chronic pain, so if it cannot be eliminated entirely, it certainly can be reduced.

It has been discovered that as long as man identifies himself with his body and mind he is subject to the pain and loss of the mind and body in a ceaseless cycle that never ends of birth, death, and rebirth.

It is when man accepts his true nature as a Spiritual Being {SP} that he can 'transcend' the pain and misery of the physical worlds, mind and body.

And the external pain brought on by the environment.

Man as his 'body or mind' is ALWAYS the Problem.

Man as a PSI BEING or

"JIVANMUKTA"

Is ALWAYS

The SOLUTION

To any problem.

Now you know the JIVANMUKTA IS YOU AS A SPIRITUAL BEING {SP}.

{The 'SP' is the shorter version of Spiritual Being}.

Man can't be happy until he realizes who he really is and what he can really do, not as a Physical Being, but a Spiritual Being {SP} which is mainly a person who knows he is NOT his physical body or psychic mind.

The ordinary man may find temporary happiness but infinite and eternal happiness can only come from an Eternal Source, and until man finds this 'source' within himself, he will forever seek 'happiness' and 'love' outside himself only to find that it eludes him and the 'void' it causes within will still not be completely filled.

Because the 'void' within which makes man feel disconnected and unbalanced is infinite so it takes something that is infinite or eternal to fill it.

Happiness is not something you can own or possess.

It is because God possesses you that you can be happy and fill the void within, for God is Eternal, and his attributes are Eternal also.

Happiness, like love, like life, is a process and not a particle {object}, person, or place.

People say, "What? Not so! If I had enough time and money I would be extremely happy."

These things can make you happy, but actually it is what you DO with the money in time that makes you happy even if it is only 'bragging' to the neighbors how rich you are.

A physical body of itself can't do anything.

Happiness is a state of mind more than an emotion.

When the SPIRIT or PSI BEING enters the physical body it gives the PHYSICAL BODY LIFE, for the PSI BEING is part of the LIFEFORCE of all moving and non-moving things.

This gives the PSI BEING the power of ANIMATION and it animates the mind, body and environment.

In fact, PSI ENERGY animates the whole physical and psychic universe.

Man thinks of himself as a 'body' with a soul.

When in reality, **man is a 'soul' with a body.**

Not only is your soul eternal life, the soul is also indestructible.
It does not die when the body dies and the mind dissipates into nothing{ness}.

The physical body as a ***FORM*** will die as ***ALL FORMS*** undergo birth, change, and death.

The MIND as a FORCE/FORM will dissipate leaving only the FORCE of the mind.

The FORCE of the mind is the PSI ENERGY behind the mind, that which animates it and gives it creativity.

The PSI BEING is the FORCE of the mind, egos, senses, thoughts, emotions, body, and environment.

Being a ***FORCE*** it never was 'born' and neither can it 'die'.

Therefore, the PSI BEING CANNOT suffer LOSS, LACK, or SLACK.

This becomes important when we realize that all pain be it in the mind or body is a condition of LOSS.

Rather it is a loved one, physical cells, an object, pain is caused by LOSS or LACK.

The important thing you will learn here is that nothing is EVER LOST to you, not now, in the past or the future to come as a SPIRITUAL BEING {SP} or PSI BEING.

LOSS is an illusion that you are not Whole or 'part and parcel' of the Whole.

We know and understand the Whole to be God the Source of all things moving and non-moving, seen and unseen.

Relieving the MIND and BODY from pain involves changing or forgetting PAST PAINFUL MEMORIES.

The Bible suggests this in the following verses:

Give strong drink to the one who is perishing, and wine to those in bitter distress; let them drink and forget their poverty and remember their misery no more. -Proverbs 31:6-7

A feast is made for laughter, and wine maketh merry: but money answereth all things. -Ecclesiastes 10:19

And God said unto Moses, I Am That I Am: and he said, Thus shalt thou say unto the children of Israel, I Am hath sent me unto you. -Exodus 3:14

Go thy way, eat thy bread with joy, and {smoke thy herb} with a merry heart, for God accepts thy works. -Ecclesiastes 9:7

For to him that is joined to all the living there is hope; for a living dog is better than a dead lion.
-Ecclesiastes 9:4

JIVANMUKTA is the title of a LIBERATED PSI BEING.

Verse 1:

Kill the enemies of ignorance and false egoism and enter the illimitable kingdom of God.

Did I not say, ‘The Kingdom of God is within you?’

Verse 2:

Glory to the **JIVAMUKTA!**
Glory to **Lord YESHUA KRISHNA, {Jesus Christ}** who placed the **JIVANMUKTA** before men of this world to attain liberation!

May His blessings be upon you all! May the JIVANMUKTA be your center, ideal and goal.

Verse 3:
Blessed is the man who studies the JIVANMUKTA daily! Twice blessed is he who lives in the spirit of the JIVANMUKTA!

Thrice blessed is he who has realized the knowledge of the JIVANMUKTA or attained Self-knowledge!

Aum Tat Sat!

Verse 4

Guru is the creator (Brahma); Guru is the preserver (Vishnu); Guru is the destroyer (Shiva); Guru is verily the Supreme Absolute. To that Guru we prostrate.

The Guru's form is the root of meditation; the Guru's feet are the root of worship; the Guru's word is the root of Mantra; the Guru's Grace is the root of liberation.

O YESHUA! Thou art my sweet companion now. Thou hast a soft corner for me in Thy heart. Teach me now the mysteries of Thy divine play and the secrets of Self-knowledge.

Thou sayest in the ***JIVANMUKTA:***

"I Am the Author of Self Knowledge and the Knower of {all} the Holy Scriptures."

Thou art my best teacher. Explain to me the intricate details of Self Knowledge. Give me easy lessons.

I give you permission to heal my mind, body, and environment.
If it is bad it will become GOOD.
If it is good it will become BETTER.
And if it is better it will become the BEST!

BLESSING THE JIVANMUKTA

PRAYER TO THE DIVINE LORD KRISHNA/YESHUA
THE SUN GOD {KRISHNA}
MANU/YESHUA/CHRIST/SPIRIT
{Son of the Sun God}
THE MASTERMIND
{The Super Consciousness in everyone}

What is the real difference between liberation while living and disembodied liberation, between the transcendent state and the state beyond it, between the perishable Person, the imperishable Person and the Supreme Person?

Let me be frank with Thee, **O YESHUA {Christ}**, because Thou art the indweller of my heart, the witness of my mind, and the Lord of my life-breath! I cannot hide anything from Thee, because Thou directly witnesseth all the thoughts that emanate from my mind. I have no fear of Thee. Thou art my friend now.

Treat me like your best friend. I shall sing and dance. You can play on the flute. Let us eat sugar-candy and butter together. Let us sing. Teach me the JIVAMUKTA. Let me hear it directly from Thy lips once more.

O Thou invisible One! O adorable and Supreme One! Thou penetratest and permeatest this vast universe from the unlimited space down to the tiny blade of grass at my feet. Thou art the basis of all names and forms.

Thou art the apple of my eye, the divine love of my heart, the life of my life, the very soul of my soul, the illuminator of my intellect and senses, the sweet mystic music of my heart, and the substance of my physical, mental and causal bodies.

I recognize Thee alone as the mighty Ruler of this universe and the inner Controller of my three bodies.

Thou art my sole refuge. I trust Thee alone, O Ocean of Mercy and Love!

Elevate, enlighten, guide and protect me.

Remove the obstacles on my spiritual path. Remove the veil of ignorance.

O Thou Supreme World-Teacher! I cannot bear any longer, even for a second, the miseries of this physical body, this life and this worldly existence. Meet me quickly, **O King, Son of God!**

I am pining, I am melting. Listen, listen, listen to my fervent, innermost prayer. Do not be cruel, my Lord.

Thou art the friend of the afflicted. Thou art one who raises the downtrodden. Thou art the purifier of the fallen.

O magnificent Lord of Passion and Compassion!
O Fountain-Head of Bliss and Knowledge!

Thou art the eye of our eye, the ear of our ear, the breath of our breath, the mind of our mind, the soul of our soul. Thou art the unseen seer, the unthought thinker, the unheard hearer, the unknown knower.

Pray, deliver us from ignorance. Give us light, knowledge and purity.

O Lord of my breath! O all-pervading Lord of the universe, accept my humble request!
Guide me. Lift me from the mire of darkness.

Enlighten me. Protect me. Thee alone I adore;
Thee alone I worship; on Thee alone I meditate;
in Thee alone I take sole refuge.

THE MIRACLES OF READING THE JIVANMUKTA

The spiritual science of MetaPsychics is NOT something to believe in, but something YOU DO.

The Earth said:

1. **O YESHUA,** the Supreme Lord! How can unflinching devotion arise in him who is immersed in his hurried, worried, worldly life, O Lord?

.

Lord YESHUA said:

2. Though engaged in the performance of worldly duties, one who is regular in the study of the JIVANMUKTA becomes free. He is the happiest man in this world. He is not bound by Karma.
He is released from all the pain and misery
Of the cycle of birth and death.

3.Just as the water stains not the lotus leaf, even so sins do not taint him who is regular in the recitation of the JIVANMUKTA.

4. All the sacred centers of pilgrimage, like heaven and other places, dwell in that place where the JIVANMUKTA is kept, and where the JIVANMUKTA is read.

He who repeats ten, seven, five, four, three, two verses or even one or half of it, attains the region of the moon and lives there for 10,000 years.

Or he may go to heaven whenever he likes.

Accustomed to the daily study of the JIVANMUKTA, a dying man comes back to life again as a human being.

5. By repeated study of the JIVANMUKTA, he attains liberation. Uttering the word JIVANMUKTA at the time of death, or in life,
a person attains liberation.

6. Though full of sins, one who is ever intent on hearing the meaning of the JIVANMUKTA, goes to the kingdom of God and rejoices with Lord YESHUA.

7. He who meditates on the meaning of the JIVANMUKTA, having performed many virtuous actions, attains the supreme goal after death. Such an individual should be considered a true Jivanmukta.

A Jivanmukta is one who has attained liberation while living.

.

8. In this world, taking refuge in the JIVANMUKTA, many kings like Solomon, David, and others reached the highest state or goal, purified of all sins.

THE JIVANMUKTA

9. He who fails to read this “Glory of the JIVANMUKTA” after having read the JIVANMUKTA, loses the benefit thereby, and the effort alone remains.
{This no longer applies.}

This is to test and confirm the TRUST of the reader in the JIVANMUKTA, which is not a mere philosophical book but the word of God and should therefore be studied with great trust and devotion.

10. One who studies the JIVANMUKTA, together with this “Glory of the JIVANMUKTA”, attains the fruits mentioned above, and reaches the state which is otherwise very difficult to be attained.

11. This greatness or “Glory of the JIVAMUKTI ", which is eternal, as narrated by Me, should be read at the end of

the study of the JIVAMUKTA and the fruits gathered as one's own.

Thus ends the "Glory of the JIVANMUKTA."

AUM SAT TAT

INTRO

Prayer to the Divine Mother

O DIVINE MOTHER, the destroyer of rebirth, the showerer of the nectar of heaven and earth, consisting of eighteen discourses—upon Thee, O JIVANMUKTA, O affectionate Mother, I meditate!

I salute Lord YESHUA, the world-teacher, Son of God, the destroyer of Devils, the supreme bliss of heaven and earth!

I salute YESHUA, the source of supreme bliss, whose Grace makes the dumb eloquent and the cripple cross mountains!

Salutations to that God whom all praise with divine hymns; whom the Yogis see with their minds absorbed in Him through meditation, and whose ends the hosts of Devas {gods} and Asuras {devils} know not!

Gods and Devils will be explained near the end of the book.

CHAPTER ONE:
DESPONDENCY

DESPONDENCY

Despondency could be described as unrest.
Being of low spirits.
Sad, dejected, depressed.

It also can be ‘out of balance’.
Overly angry.
Very critical of self and others.
Apathy.
Succumbing.
Loneliness.
Irrational thinking.
Self-sabotage.
Self-hate.
Delusional thinking.

Despondency is also
Confusion and indecision.
It can also lead to a host of
Physical ailments and diseases.

Despondency can be caused by a number of different reasons and causes.

One of the main ways Despondency manifested to a person is in the
GOOD vs. BAD
Or
RIGHT and WRONG
inner battle.

Literally the good angel of one shoulder
Trying to overcome the bad devil
on the other shoulder.

This DUALITY which is part of the physical and psychic Worlds is natural,
but not necessary.

DUALITY is NOT natural to the
PSI BEING who is Whole and
Knows NO DUALITY.

He sees it and can confront and deal with it,
but as far as DUALITY goes, he has no
Inner conflict or duality within him.

This is normally known as a
DILEMMA and is composed of
Two opposing factions.

It's like trying to make a
decision between two things that neither one seems
to benefit you if you chose.

How does one end this
Conflict of the mind
And imbalance of the body?

It is unto a good. Royal family divided
Over who will inherit the Dynasty
Or the Land.

One doesn't want to kill his own
Kinsmen for the sake of land.

And we find there is a way out of this
Dilemma.

It is called
SANKHYA.

SANKHYA means "DISCRIMINATION".

We seek to be 'liberated' from
The inner conflicts of our minds and the
'Inner battle' in our bodies, and the
'Fight against Right and Wrong'

In our environment.

Man can't do this if he doesn't
Know how to discriminate or
Discriminate correctly.

Man and mankind's original reason and purpose on earth was to gather information for better living {survival} and to have fun doing {learning} it.

Man and mankind lost the knowledge of who he was and what he can do as a Spiritual Being {SP} and because he became 'submerged' in the material world thinking
He is a body or mind in a very evil world.

Even when man realizes he is a Spiritual Being {SP} he reminds 'trapped' in his physical body or mind that soon becomes a Prison to him from which he will want to escape for his 'soul' has wings, and doesn't like to be caged up.

This makes up the 'original man or mind', the 'unenlightened man', and the 'ignorant man'.

So we find that
SANKHYA is liberation from DUALISM.

IT IS KNOWING THERE IS A GOOD AND THERE IS A BAD, BUT THERE IS ALSO ANOTHER YOU THAT IS NOT GOOD OR BAD BUT TRANSCENDS BOTH.

That's right, you are ALREADY a
PSI BEING,
The most powerful BEING
In ANY Universe or World.

Not only is
SANKHYA the answer to
The Eternal battle of
Right vs. Wrong
and
Good and Evil,
but it is also
The
SOLUTION
TO ALL YOUR DUALISTIC PROBLEMS.

A PSI BEING is a 'problem-free' being.

This doesn't mean he doesn't have problems that that doesn't come into his life, but that he has no

‘Inner problems are conflict and confusion’ and can handle any ‘external problem(s)’ with ease and simplicity.

I, YESHUA
AM a
PSI BEING.

I Am more than that, but I
Come to you as a
PSI BEING
So you can become
And be a
PSI BEING.

Yet, like Me,
YOU ARE A PSI BEING
For We all come from and go forward to
THE ONE SOURCE
THE ONE FORCE
THE ONE COURSE
GOD
or
KRISHNA.
{KRISHNA is a catchphrase for
ALL THAT IS,
seen and unseen. It is used
In the science of MetaPsychics
To denote The Absolute Eternal.}

Let not peculiar words
Stray you from
ME!

This is My Original Message.

It never changed.

It never changes.

It is always the same,

ETERNAL

As God, You, and I are.

Chapter Two:
The Sankhya

THE SANKHYA

SANKHYA means ‘discrimination’.

Literal meaning of Sankhya is "discrimination" between *purusha* and *prakriti* so as to show the liberation of *purusha*.

It is important to know
PURUSHA as
FORCE.
And
PRAKRITI
As
FORM.

The focus is to discriminate between purusha {FORCE} and the higher mental states: *manas* and *buddhi*, which are part of *prakriti {FORM}*.

***Prakriti* is a fully real material substance, and not the creation of Brahman's uncanny power.**

Metaphysical "realism," i.e., the external world is real.

Metaphysical pluralism, too--i.e., there are many individual souls that will remain individual and isolated even after their liberation from *prakriti*.

Here PURUSHA should be understood as THE ETERNAL NATURE.

Here PRAKRITI should be understood as NATURE or MOTHER NATURE.

Unlike Advaita Vedanta, pure *purusha* selves are indissolubly many.

The PURUSHA SELF
Is the
PSI BEING.

At the liberation of the last *purusha* from *prakriti*, *prakriti* will return to its primordial state.

Its manifold appearance depends on our ignorance that we basically belong to it. But with proper knowledge and discrimination one can use *prakriti* for one's liberation.

Purusha has no attributes except that "it is" and that "it knows." "The spirit is what it sees, it is isolated, indifferent, a mere inactive spectator." (Quoted in Eliade, 27) It has no intelligence (this is located in *buddhi*.) and it is without desire. It is pure freedom. How then did it get enslaved? Originally, the three *gunas* (*sattva, rajas, tamas*) are in perfect equilibrium in *prakriti*. But under *Purusha's* influence disequilibrium and evolution begin.

1. Metaphor of the lame woman (*prakriti*) being carried by the blind man (purusha).

2. Spectator (*purusha*) entranced by the dancer (*prakriti*).

***Prakriti* is the source of the world of "becoming" (change and motion) and sensation.**

***Purusha* represents true “being”: inactive, unchanging, and pure.**

***Sattva Guna* is the "stuff" of consciousness and all higher mental states (associated with Hindu god Vishnu and the goddess Lakshmi);**

***rajas guna* is the source of activity, sensation, and emotion (associated with Brahma and the goddess Sarasvati);**

and *tamas guna* is the source of resistance, inertia, and dissolution (associated with Shiva and the goddess Kali).

Chapter 3:
The Sankhya Philosophy

THE SANKHYA PHILOSOPHY

"Of all trees I am the banyan tree, and of the sages among the demigods I am Narada. Of the Gandharvas I am Citraratha, and among perfected beings I am the sage Kapila."
-KRISHNA

Kapila was the founder of Sankhya philosophy. (8-6th Cent. B.C.E.?)

Ishvara Krishna was its most famous writer. (3rd Cent. C.E.)

Basic Differences between Yoga and Sankhya

1. Sankhya is atheistic;

Yoga is quasi-theistic. Ishvara is simply the one *purusha* not to have fallen into *prakriti*.

2. Sankhya is a *jnana yoga* - route to salvation through knowledge only.

Yoga is a *dhyana yoga* - meditation and asceticism.

Patanjali's criticism of Sankhya:

"Metaphysical knowledge alone will not save us.

But Self-knowledge can.
Self-knowledge can only come
From within.”

Chapter Four:
The Jivanmukta

THE JIVANMUKTA

A Jivanmukti is a liberated sage. He is released even while living.

He lives in the world, but he is not of the world.

He is the sole FORCE to all the FORMS.

He always revels in the eternal bliss of the Supreme Self.

He is Ishvara (God) Himself in human form. Only KRISHNA has more power than he or she does.

He is a God on earth.

The Jivanmukti or full-blown Jnani (a person with full wisdom, self-knowledge) is full of pure love, compassion, mercy, exquisite gentleness, and hidden power and strength.

Love and lustre shine through his brilliant eyes.

The Jivanmukta has not a bit of selfish interest in him and is absolutely free from worries, difficulties, troubles, tribulations, sorrows, and anxieties under all circumstances.

Even when pains and the rest attaching themselves to his body exhibit themselves on his face, his mind never writhes under them and their antithesis.

He is not a slave of his moods; he is ever cheerful and peaceful. His higher excellences have been perfectly unfolded; all divine attributes are fully awakened in him.

Every one of his weaknesses and limitations is burnt in toto. He shines in his own pristine glory, in his own essential nature of divine consciousness.

He radiates peace and joy everywhere.

The true greatness of a realized Yogi is indescribable. His eyes are serene and steady, his actions perfect and holy, his speech sweet and short, inspiring and impressive. His gait is magnanimous, his touch purifying; his looks are merciful, gestures illuminating. He is omniscient; he has intuitive transcendental knowledge and clear insight into the very heart of all things and beings. You will experience a deep sense of peace and harmony, great elevation and inspiration, in his presence.

Chapter Five:
Signs of a Jivanmukti

SIGNS OF A JIVANMUKTA

The Jivanmukta or liberated sage is absolutely free from egoism, doubt, fear, and grief. These are the four important signs that indicate that one has attained perfection.

The Jivanmukta has perfect contentment, unruffled peace of mind, deep abiding joy and bliss, possession of supersensual spiritual knowledge, and ability to clear any kind of doubt of aspirants. Doubts vanish when one remains in his company.

The Jivanmukta does not care even for the wants of the body. He is not afraid of death. He has no longing to live also. And he does not wish to die.

Maya {Illusion} or Prakriti (Mother Nature) is his obedient and sweet nurse. She attends to him carefully. Bodily wants to come by themselves. Prakriti arranges everything for him beforehand. This is her look-out.

Balanced mind, equal vision, indifference to pairs of opposites like pleasure and pain, censure and praise, heat and cold, success and failure-these are the marks of a Jivanmukta.

Jivanmuktas are not frightened or astonished at any unusual occurrence in nature. They will never be disconcerted even should the sun grow cold, or the moon turn hot, or the fire begin to burn with its flame downwards, or the course of the river begin to rise upwards.

The Jivanmukta is not perturbed under any condition. He is undistracted amidst distractions.

Chapter Six:
The Paradox-Consciousness of a Jivanmukti

THE PARADOX-CONSCIOUSNESS OF A JIVANMUKTA

A man who stands in water up to his neck has a twofold experience. His head is exposed to the sun. He experiences both heat and cold.

Such is the experience of a Jivanmukta. He has double consciousness.

1. **He enjoys the bliss of Brahman (God). {Purusha}.**

2. **He also has the experiences of this world. {Prakriti}.**

He is like a man who knows two languages.

Just as the pot in which asafoetida or onion is kept emits a certain amount of smell even when it is cleaned several times, so also, a small trace of ignorance still remains in the mind of a Jnani {self-realized person} even.

The Jivanmukta has a consciousness of the body in the form of a Samskara (impression in the subconscious mind). That is the reason why he eats and drinks. Though the instinctive mind with low

desires is destroyed, the Sattvic (pure) mind does not perish in the Jivanmukta.

How will he be able to do Vyavahara or worldly dealings without an instrument, viz., the mind?

Chapter Seven: Difference Between a Worldly Man and a Liberated sage {Jivanmukti}

DIFFERENCE BETWEEN A WORLDLY MAN AND A LIBERATED SAGE {Jivanmukti}

The phenomenal universe does not vanish from the vision of the Jivanmukta.

Jivanmukta sees the world as a dream within himself.

Just as the mirage appears even after the illusory nature of the water is understood, so also, the world appears for the Jivanmukta even after he has attained Self- realization, even after he has clearly understood the illusory nature of the world.

But, just as the man who has understood the nature of the mirage will not run after the mirage for drinking water, so also, the Jivanmukta will not run after sensual objects like the worldly-minded people, though the world appears to him.

That is the difference between a worldly man and a liberated sage.

When he is absorbed in Brahman, the Glory of glories, the Soul of souls, the Jivanmukta will not be able to work.

But, when he comes down from his full Brahmic consciousness owing to the force of Prarabdha (destiny) and Vikshepa Shakti (tossing of the mind), he will pour forth his love at the cry of a suffering soul.

So radiant and compassionate is he. He is the ocean of mercy and love and peace, a Buddha or {Christ} or PSI BEING.

Chapter Eight:
Cosmic Vision

COSMIC VISION

The Jivanmukta beholds the one Reality or God everywhere and in all things. For him there is no distinction between a rogue and a saint, gold and stone, honor and dishonor. He actually feels that all is himself only, that snakes, scorpions, tigers, bears, and lions are as much part of himself as his own eyes, nose, ears, hands, and feet. He is one with the flower, ether, sun, ocean, mountain, and sky. He has cosmic vision and cosmic feelings.

Chapter Nine:
Samadhi Jnani and Vyavahara Jnani

SAMADHI JNANI AND VYAVAHARA JNANI

The way of living of Jivanmuktas or PSI BEINGS differs.

One JNANI lives in a princely style. Bhagiratha lived this kind of life. Another JNANI lives in a beggarly manner.

I, YESHUA, lived that way.

One sage is always in a meditative mood. He never works. He never talks. He always lives in seclusion. Jada Bharata lived this kind of life.

Another sage lives in a busy, crowded city. He plunges himself in service. He talks with the people. He delivers lectures, holds religious classes, writes books, etc. Sri Sankara led this kind of life.
Many PSI BEINGS live this way.

This is due to Prarabdha.
{Prarabdha is the culmination of all the actions you ever did in this life up to now and all your past lives you cannot recall. It is positive and negative karma that makes up the mind and physical body now.}

Every Jnani has his own Prarabdha.

If all Jnanis have the same kind of living and the same kind of Prarabdha, this world will be like a prison.

Variety in manifestation is the nature of Prakriti.
{Prakriti makes up the Physical Universe of Stars, moons, suns, and planets, earth, Mother Nature, The World {Society}, your immediate environment, the body, mind, efforts, emotions, thoughts, and false ego.}

The PSI BEING is NOT PRAKRITI.

The PSI BEING is PURUSHA.

He is the true Ego and Personality of the mind and body.

The Jnani who has desire for worldly activities or Vyavahara and works in the world is a Vyavahara Jnani.

The Jnani who withdraws himself completely from the universe is a Samadhi Jnani.

Knowledge is the same in these two types of Jnanis.

But the Samadhi Jnani enjoys more Ananda (Bliss) than the Vyavahara Jnani.

The Samadhi Jnani is one who is ever absorbed in Brahman. He does not see names and forms. The world has entirely vanished for him. He is quite unable to work. He is a Muzub (a silent sage of the highest category). He is a Paramahamsa. Food is eaten very rarely in the case of a Samadhi Jnani. {He feeds on the Nectar {Energy} of Heaven or KRISHNA}.

A Vyavahara Jnani will experience pain when his finger is cut, but a Samadhi Jnani will not experience pain even a bit even if his leg is amputated.

A Vyavahara Jnani sees names and forms. Vyavahara Jnani knows that this is a fool, this is an intelligent man; this is an Adhikari (a qualified person), this is a rogue, this is an honest man.

But, he is not affected by his feelings. He is neither exalted when he gets success nor depressed when he fails. He neither loves an honest man nor hates the rogue.

In this sense, he has Sama Drishti or equal vision.

The desire for work in the case of the Vyavahara Jnani is due to his Prarabdha. He uses his body and mind as his instruments just as a carpenter uses his tools. While working, he has not lost his Brahmic

consciousness even for a second. He is settled always in the Chaitanya Svarupa or pure consciousness.

The Vyavahara jnani sees the whole world within himself. He sees nothing outside, just as you do. He sees through his Divya Drishti (divine perception) or Jnana Chakshus (divine vision), and not through the physical eyes.

A Jnani, with the help of the powerful lens, the eye of Atman (the Self, God), sees the whole world with all the details of creation. He sees the astral body, the causal body with its Samskaras {mental impressions or memories of knowledge}, the Pranic aura, psychic aura, magnetic aura, etc., of a man.

It is very difficult for even a worldly man with practical Buddhi (intellect) to mentally visualize how a Jnani sees the physical universe while he is working.

Chapter Ten:
How the Jivanmukta Lives, Works, and Plays

HOW THE JIVANMUKTA LIVES, WORKS, and PLAYS

A Jivanmukta is not a whimsical man. He is not bound by the rules of Sastra (scripture) or society. And yet, he will not deviate from Dharma (righteous conduct).

All that he does will be in strict accordance with the scriptures or sacred books. He spontaneously does only what is good. An expert dancer never makes a false step. So is Jivanmukta when he works.

The Jivanmukta works without effort, without agency, without egoism, attachment and desire. Like a child, his conduct is neither good nor evil.

The Jivanmukta acts only like a child. The sense of right and wrong will be natural in him independently of scriptural teachings. He has destroyed all egoism. He is above Karma, and Karmas cannot touch him. He may, for the instruction of the world, perform works or refrain from forbidden acts.

The Jivanmukta does not care for public criticism. He keeps a cool mind even when he is assaulted. He blesses those who persecute him. He beholds only his own Self everywhere.

His mark or characteristic is an internal mental state. It cannot be perceived or detected by others. The Lord uses him for His divine work.

Chapter Eleven:
Physical Nudity and Mental (Psychic Nudity}

PHYSICAL NUDITY AND MENTAL NUDITY

A Brahma Jnani or Jivanmukta need not be a genius.

BRAHMA= One who realizes he is one with BRAHMAN, and all beings are realized in BRAHMAJYOTI {Brahmajyoti means spiritual sky. This material sky means brahma-jyotir is covered by a material cloud. Actually, everything is brahma-jyotir. Just like a clear sky, but some portion of the sky is sometimes covered by cloud}.

JNANI= Is one who knows that PURUSHA is The SUPERIOR ENERGY of which there is only one.
And PRAKRITI is The INFERIOR ENERGIES of which There are many.
BRAHMAJYOTI is PURUSHA as the top level of PRAKRITI.

JIVANMUKTA= is the PSI BEING is of PURUSHA.
He can function in PURUSHA alone as a PSI BEING.
He can function in PURUSHA and PRAKRITI together as a PSYCHIC ENTITY {PE},
Or he can function in PRAKRITI alone as a HUMAN BEING OR SPIRIT {HP}.

He need not be an eloquent speaker, orator, lecturer, or professor. But he is calm, serene, and tranquil. He is taciturn and silent.

His silence is superior eloquence.

He has divine wisdom and intuitive knowledge.

In his presence, all doubts are cleared.

Householders make wrong judgments in deciding the nature of a Jivanmukta. They take into consideration only the external conditions of a Jivanmukta. Even educated people commit mistakes in this regard.

A Sadhu { a Human, Psychic, or Spiritual Entity} may be physically nude. He may not keep anything with him. He may use his hands as the begging bowl and live underneath a tree. He may live in a forest.

Yet, he may be the greatest scoundrel; he may be the most worldly- minded man with internal and external attachments.

He may dance in joy when he gets an eight-anna piece (money) for his ganga-smoking.

His mind may be full of distractions and disturbances. Whereas, a man may live in the bustle of a town or city. He may lead the life of a big Babu

(gentleman). He may wear fashionable dress. He may have cat dainties.

Yet he may not have the least attachment and craving for anything {a Sadhu}. Sri Ramanuja lived amidst luxuries.

There had been instances of realized persons who had elephants, horses, all royal paraphernalia without being affected in the least by these external objects.

They always had Jnana Nishtha (one who is established in the Knowledge of Brahman) and Svarupa Sthiti (the natural state) amidst multifarious activities. This is integral development.

This is the gist of the “JIVANMUKTA."

This is the central teaching of Lord Krishna.

What is wanted is mental nudity {a unscattered or clear psyche}. Jnana is purely an internal state. The external marks are no sure criteria.

The ways of a Jnani are mysterious.

Only a Jivanmukta can know and understand another Jivanmukta.
The Jivanmukta can be male or female or Trans.
He can belong to any religion or no religion at all.

The description given of a Jnani in the JIVANMUKTA and various other books is quite inadequate, incomplete, and imperfect.

His state can never be imagined by the limited mind and can never be described by the finite speech.

He shines in his own pristine glory.

He will sometimes appear like a Sarvajna, all-knower.
He will sometimes appear like an Ajnani, ignorant man.

He knows when to act like a Brahmanishtha (one who is established in the Knowledge of Brahman), and when to behave like a fool.

Do not judge him.

If you approach him with the proper Bhava (feeling), with an open mind, devotion, and spiritual desire, he will impart the highest knowledge to you.

If you approach him with a bad motive, he will behave like a mad man, and you will be deceived. Great will be your loss then.

A PSI BEING is not obligated to teach
No more than he is to be good or evil.

Chapter Twelve:
Three Types of Gurus {Teachers}

THREE TYPES OF GURUS {TEACHERS}

There are three types of teachers or Gurus:

1. One who knows the shAstra-s and is also firmly established in that knowledge, i.e. a shrotriya and a brahma niShThA.

2. One who does not know the shAstra-s but is firmly established in the knowledge, i.e. only a brahma niShThA.

3. One who knows the shAstra-s but is not firmly established in the knowledge, i.e. only a shrotriya.

Of these, the first one is the best and the scriptures advised one to approach such a teacher.

The second is a problem since, although he may be a brahma niShThA, he is not a teacher. Shankara says that one should avoid such a teacher. He may inspire one to inquire but he cannot guide others.

The third one is the second best, since at least one can learn from that teacher.

Now the problem is that a brahma niShThA alone will know that he is a brahma niShThA – no one else can know. One can only guess by studying the person's behavior for a

prolonged length of time; observing that he does not get excited too often, for example, as Krishna describes.

This means that the student can never know if his teacher is a brahma niShThA or not but he can find out if his teacher has studied the scriptures or not.

Since one needs shraddha or trust in the words of the teacher, it is imperative for the student to assume that his teacher is realized (irrespective of whether the teacher is realized or not). Then, if he learns, the student can realize since he has faith in the teaching.

Ultimately, a teacher is one who directs the disciple to the scriptures and not to himself as the authority, since the scriptures ultimately form the means of knowledge.

Now the question is: why do we need a teacher or guide? Why cannot just a book or tape recorder or CD player be a teacher?

Firstly, this is a subjective science involving non-objectifiable truths. The preconceived notions of the seeker form impediments to knowledge. If we cannot do a PhD without a guide, as stipulated by any university rules, it is even more imperative to have a guide for this more subtle inquiry. Furthermore, simply having a PhD does not mean that one can guide another student. Either one has to have both a PhD and be involved in continuing inquiry or

research or one may be well established in research but not actually have a PhD. The same thing applies to this more subtle inquiry.

Hence the JIVANMUKTA instruction is that we should always approach a teacher for knowledge.

Ultimately, it is due to the merits of many lives that one can find a proper teacher who can guide us to salvation.

Hence, the vivekachUDAmaNi says:

manushyatvam mumukShutvam mahApurushasamsrayam – dulabham – daiva anugraham

Being born as human being with discriminative faculty,

having a desire to become free from bondage and

having the acquaintance of a great soul.

All these three are rare indeed and it is only due to the grace of God KRISHNA that it can happen.

A student has to discover his teacher for himself; no teacher will come and say

“I am your teacher.”

A student will discover his teacher when he has full trust in the teaching. Without that full trust, no teaching can take place, says Krishna.

The JIVANMUKTA contains all three of these seeing how you are being taught directly from KRISHNA.

Chapter Thirteen:
A BLESSING TO THE WORLD

A BLESSING TO THE WORLD

A Jivanmukta is a sustainer of the world. He is a source of perpetual inspiration. He is an embodiment through which divine grace is transmitted to the un-regenerated {unenlightened} men.

Like flowers that bloom to scent and purify the air around, great souls like Sadasiva Brahman, Yajnavalkya, spring up in the world to gladden men's hearts and to lead them to immortality and perfection.

The Jivanmukta is a powerhouse of spiritual energy.

He radiates his spiritual currents himself, to those closest to him, those he loves and likes, and to the different corners of the world.

Sit before him. Your doubts will be cleared by themselves. You will feel a peculiar thrill of joy and peace in his presence.
The Holy Spirit or Brahmajyoti {the Eternal Light of Brahmaloka or the PSI SKY.}.

The Jivanmukta, like unto holy waters, purifies others by mere sight, touch, and the utterance of his name. Sometimes he remains unnoticed. Sometimes he becomes known to those who desire welfare. He

eats food offered to him by pious devotees and burns up their past and future evils or impurities.

He maintains his high consciousness of abilities by constant MANTRAS and other means That elevate his consciousness to The state of SUPER CONSCIOUSNESS or TRANSCENDENTAL CONSCIOUSNESS.

A Jivanmukta or a PSI BEING is the ultimate source of Knowledge of the soul. Satsang {being in the company of true or good people} with a Jivanmukta even for a minute is much better than rulership of a kingdom.

His very presence is thrilling and inspiring. Seek his company and evolve. Serve him with faith and devotion if he is your Spiritual {PSI} Master or Teacher.

Chapter Fourteen:
The Jivanmukti Lives Forever

THE JIVANMUKTI LIVES FOREVER

The JIVANMUKTI lives forever. He has attained life everlasting. Cravings torture him not. Sins stain him not. Birth and death touch him not. Pain and tribulations torment him not.

A Jivanmukta may give up his body in any place, at any time. Just as the falling leaves and fruits of a tree will not affect the tree itself, so also, the dropping of the body will not affect the Atman: PSI BEING, which survives like the tree.

His Pranas {Life Energy} don't depart elsewhere for transmigration. They are absorbed in Brahman after the exhaustion of his Prarabdha, the results of past actions that have already begun to bear fruit. He is freed from further births.

The Jivanmukta is freed from the trammels of mind and matter. He is absolutely free, perfect, independent. He is absolutely free from hatred, lust, cares, worries, and anxieties.

Everybody will surely like this state of beatitude or final emancipation. It is the final goal of life.

It is the end of all human aspirations.

The state of Jivanmukti is the be-all and end-all of existence. There is fullness in this state. All desires are burnt. It is a state of plenum {plenum:physics. A place completely filled with MATTER} of absolute satisfaction.

There is no gain greater than this, no bliss greater than this, no wisdom greater than this.

There, at the summit of the Hill of Eternal Bliss, you can see now the JIVANMUKTA or a full-blown PSI BEING.

He has climbed the stupendous heights through intense and constant struggle. He did severe, rigorous spiritual Sadhana. He did profound Nididhyasana or meditation. He spent sleepless nights. He kept long vigils on several halting stages. He persevered with patience and diligence. He has surmounted many obstacles. He conquered despair, gloom, and depression.

He is a beacon-light to the world now.

Remember that he was also rotting in those days in the quagmire of Samsara (the round of births and death), like you used to be, yourself.

You can also ascend to the summit if only you will.

The Ultimate Ground of Reality
And the Abode of God
Awaits you.

Lord YESHUA proceeds to enlighten him by various means. He explains to me the imperishable nature of the Atman, for which there is no past, present and future.

The Atman never dies, therefore I should not grieve.

As It transcends the five elements, namely, earth, water, fire, air and ether, It cannot be cut, burnt or dried. It is unchanging and eternal.

Everyone experiences conditions like pleasure and pain, heat and cold, due to contact of objects with the senses. The senses carry the sensations through the nerves to the mind. One should be able to withdraw the senses from objects, like the tortoise which withdraws all its limbs within.

Krishna asserts that only one who has the capacity to be balanced in pleasure and pain alike is fit for immortality.

Krishna says in effect: So far we have been talking about theory (SAMKHYA, the philosophical system of categories and counting up things); now we're going to talk about action (yoga, the process of getting your act together and becoming whole).

If you are yoked (Besant translates "imbued with" but the Sanskrit word is yukta "yoked" and is a pun on yoga) to insight (buddhi), you will escape being tied up by your actions.
That is, if you really understand yourself, you will know how to act without being bound by the results of your action. This verse addresses particularly the third aspect of your dilemma, your lack of skill in action, which is the ability to act successfully.

When Krishna tells you,

"In this (practice of yoga) there is no loss of effort,"

He is saying much the same thing as the Master KH told Mr. Sinnett:

"We have one word for all aspirants: TRY".

No effort is ever in vain. And Krishna adds,

“Even a little of this transcendental or self-knowledge (true dharma, or knowledge of the essential nature of things and of oneself) protects from great fear.”

You are afraid—not of death or being injured yourself, but of making decisions, of the consequences of your actions, and of action itself.

You are in an existential funk. Because dharma (who we are and what we should do) is known by buddhi (insight into ourselves), the mention of dharma in this verse leads immediately in the next verse to a consideration of buddhi, which will enable us to act more freely and successfully.

When buddhi is awake within us, we are one-pointed, focused, we know what we’re doing.

When buddhi is asleep, we waiver and are irresolute because our minds go this way and that, our thoughts being “many-branched and endless.”

Buddhi is “one-pointed” and its point is directed toward Atma, the Self, soul, the PSI BEING

personified by Krishna, Himself.

But irresolute manas (which is personified by you) is "many-branched":

Atma = Krishna
Orientation ViewPoint.
One ViewPoint.

Buddhi
Discriminatory Faculty.

Manas = you
Many, many Viewpoints.

There are two kinds of conscious action. In one kind, we do something because of what we expect to get out of it. On the other hand, we do something because it is the thing to do, not because of what we get from it.

The JIVANMUKTA is the Waters of Life

To the soul.
And once watered, it never has to be watered again.

Next, Krishna turns to the second kind of action. He gives you a neat summary statement of Karma Yoga and the solution to the third aspect of your dilemma about how to act successfully, that is, without being bound by the results of one's action:

"Thy business is with the action only, never with its fruits; so let not the fruit of action be thy motive, nor be thou to inaction attached."

That is, do something because it is the thing for you to do. Be concerned with doing it the right way, not with what it accomplishes. Don't worry about what you may get out of it. And don't not act because you are afraid of how an action may affect you.

What Krishna is telling Arjuna is very practical advice and direction. He tells him to act while "dwelling in union (with his own divine self)."

Toward the end of the JIVANMUKTA , after you have discovered your own true nature, your union with Krishna, and thus your own dharma, that directive is going to be repeated:

“Come unto Me alone for shelter.” Krishna continues: “Don’t be attached to things. It doesn’t make any difference whether you succeed or fail. Yoga is equanimity”.

This is the same as the advice from Kipling’s poem “If”, to “meet with Triumph and Disaster / And treat those two impostors just the same.”

You are getting this advice from Krishna in the middle of the battlefield {mind}, “in the midst between the two armies: God and Devil.”,
So you are told to act at all times with that same equanimity, centered, whole.
This is the secret of right action.

Action has to be guided by the insight that leads to union. We must act out of an understanding of who we truly are and what we can truly do.
Yoga and PSI Qi are acquired skills in action and inaction, which comes from the insight of buddhi.

Persons who are truly wise, who have insight into their own nature, have no need of being told what to do or not to do.

They don't need rules; they know and hence do right naturally. They become indifferent or disgusted with "what has been heard and shall be heard".

The term for religious scripture in Sanskrit is shruti, meaning literally "what has been heard." All past and future scriptures are as useful to a wise person as that well in the middle of a flood.

But, of course, for the rest of us—who are not yet wise—scriptures, rules, and rites have their uses. It would be an act of what the Greeks called hubris, or arrogant self-pride, to suppose that because the wise don't need rules, we don't either.

When buddhi or insight is awake and we know who we are, we don't need scriptures and directions—including those of the JIVANMUKTA.

But until that time, the scriptures can be very useful.

But what about this wise person who has attained union or wholeness, this person who is steady in wisdom, in meditation, and in thinking? What is such a person like? How does that person talk, sit, and walk—that is, manage the everyday affairs of life? This is what you want to know.

Krishna's answer is one of the most famous passages in the JIVANMUKTA. It is called "The Sage of Stable (or Steady) Mind" and is recited by those who are entering the fourth and last stage of life by becoming sannyasis or "renunciants," the complete renunciant being, like the wise person, free of all restrictions.

The passage consists of the last eighteen verses. The significance of the number 18 is given below.

{P.E.T.} Therapy: The Number 18

Eighteen is a very important number. The epic of the Mahabharata has eighteen volumes. The Gita has eighteen chapters. The great war on Kurukshetra lasted eighteen days. The battle involved eighteen armies. So eighteen is said to be the number of the Gita and the Mahabharata. But it is not limited to those Indic works.

Eighteen is the number of the "anu" or elementary particles in an atom of hydrogen, according to the clairvoyant investigations of Leadbeater and Besant, hydrogen being the lightest and most abundant of the elements.

Eighteen is also the sum of five, six, and seven (the numbers of the highest three principles, manas,

buddhi, and atma) and so represents yoga or unity with our higher Self.
Eighteen is also the numerical equivalent of the Hebrew word chai, meaning "life."
And there are other eighteen as well. It is a number to meditate on.

"The Sage of Stable Mind" speech includes two exceptionally important verses:
1.) The world's problem (and once yours),
and 2.) points the way to solve all such problems.

It is such an important eighteen-verse passage that we saved it for the last chapter.

{P.E.T.} Therapy: Discriminating Between Right and Wrong Actions.

Consider what it means to act without regard for the fruit of the action. It does not mean to act without considering what results will be—that is not wisdom but stupidity.

Think of particular actions of your own or of other persons that were not motivated by what the person got out of the action but because you or they knew the action was "right."

Think about the number eighteen and what it symbolizes or where it occurs.
Nine is the number of completion and signifies the physical universe for after nine is (0) which reaches into Infinity and therefore The mind and Psi Worlds.

Chapter Fifteen:
The Stage of Stable {or Steady} Mind {or Understanding}

The Sage of Stable (or Steady) Mind (or Understanding)

The JIVANMUKTA or PSI BEING

• The one who gives up all desires (kāmā) originating in the sensory mind (manas) and is content in himself by himself—he is said to be of steady understanding (prajñā).

• The one whose mind is not agitated by miseries, freed from greed for pleasure, with passion, fear, and anger gone—he is called a sage of steady understanding.

• The one who is without attachment to anything, who when he encounters this or that whether pleasant or unpleasant neither rejoices nor dislikes—his understanding stands firm.

• And when, as a tortoise completely draws in its limbs, he withdraws his senses from the objects of sense—his understanding stands firm.

• The objects of sense turn away from the abstemious dweller in the body, but the taste for them remains; even the taste turns away from the one who has seen the Supreme.

• The agitating senses of even a striving wise person forcibly carry away his mind.

• Restraining all these senses, he should sit unified (yukta); centered on me, in control of his senses—his understanding stands firm.

• A person, dwelling on the objects of sense, conceives an attachment to them; from attachment, desire is produced; from desire, anger is generated.

• From anger arises delusion; from delusion, a wandering memory; from a wandering memory, destruction of intelligence (buddhi); from destruction of intelligence, he is lost.

• But passion and hatred are eliminated, even though he moves among the objects of sense, with self-restraints, controlled by the Self, he attains peace.

• In that peace, all sorrows cease for him; for him whose mind is peaceful, the intelligence becomes steady.

• There is no intelligence in the disunified person, nor is there any concentration in the disunified person, and for the one without concentration there is no peace, and for the unpeaceful person where would happiness come from?

• When the mind is guided by the wandering senses, then it carries away the understanding, as the wind drives a ship on the water.

• Therefore, the one whose senses are completely withdrawn from the objects of sense, his understanding stands firm.

• In that which is the night of all other beings, the person who is restrained is wakeful; in those things in which they are wakeful, that is night for the sage who sees.

• As the waters flow into the ocean, which even while being filled is unmoving, standing steady, so he whom all desires flow into attains peace, not the desirer of desires.

• The person who abandons all desires acts free from yearning; free from the sense of "mine," free from the sense of "I," he attains peace.

• This is the state pertaining to ultimate Reality; the one who has attained this is not deluded; standing firm in it even at the hour of death, he reaches the Liberation of ultimate Reality.

The JIVANMUKTA tells us what sort of person the sage of stable mind or steady understanding is.

Such a person has given up all the desires that spring from the personality, the lower mind, and has become centered—that is, he knows who he is and is content to be that.

Such a person has an unwavering understanding of himself and of the world around him.

The miseries that the Buddha said are the common experience of life in this world do not agitate him, which is not to say that he does not experience them, but rather that he does not respond to them.

Put another way: pain is inevitable, but suffering is optional. He experiences pain and pleasure, but is not attached to them.

Krishna uses a metaphor to help us visualize what he is talking about.
The Sage of Steady Understanding is like a tortoise that draws all of its legs within its shell, away from contact with the world around. Don't misunderstand the metaphor.

It does not mean that a wise person is a hermit.

It is rather a graphic illustration of one of the eight "limbs" or practices, which include four preliminary bodily practices (abstaining from wrong conduct, observing right conduct, posture, and breath control).

They are followed by four other limbs, the last three of which are spiritual practices: concentration, meditation, and unification.

Between the four preliminary bodily practices and the three final spiritual practices is a transitional practice that helps us turn from the outer world to the inner one.
It is called in Sanskrit pratyāhāra, literally "gather toward oneself."
It is the practice of withdrawing sensory awareness from the objects of sense, turning from sensory input to our own inward awareness, becoming aware, not of what's out there, but of what's in here.

We can put the objects of sensory desire out of our minds, so that they appear to turn away from us, but the desire itself is another matter, not so easily disposed of. As long as we are immersed in this world, we will experience desire.
But once we become aware of the Supreme Reality, that which is really Real, even the desire for unreal worldly objects fades away.
Until that time, however, we must expect to contend with desire. However hard we strive, the unruly senses can erupt and overpower us.
But if we work at controlling the effect of our senses on our mind, if we practice yoga or Psi Qi (whose

aim is to unify our nature), and center ourselves on the Supreme Reality within ourselves, then we can control our senses and become a Sage of Steady Understanding.

Here we diagnose the cause of your problem, which is also everyman's problem. You, you may recall, are confused about your duty in life. You don't know what to do.
You are unable to discriminate between the conflicting duties you know about. You are a poor lost child. How does that condition come about?

This is what these two verses tell us.
They describe a sevenfold causal chain that results in our not knowing what we should do in the world.

(1) That causal chain begins with "dwelling on the objects of sense," that is, being preoccupied with the things that give us pleasure or pain. And we can be preoccupied with either.
You might think that we try to forget about the sources of pain and only dwell on the sources of pleasure, but anyone who has ever had a toothache knows that the impulse is to probe the sore tooth with one's tongue.

There is an old Hindu parable about two birds in one tree. One of the birds is constantly occupied with eating the berries on the tree. If it eats a sweet berry, it thinks how good that berry tasted and seeks another even sweeter. If it eats a sour berry, it thinks how bad that berry tasted and seeks another berry that may be sweeter.
So no matter what or how much the bird eats, it is always looking for more. We are like that bird. Whatever experiences we have in life, we want more. If they are pleasant experiences, we want more like those; if they are unpleasant experiences, we hope for better ones.

It is important to recognize what this first link in the chain is really about. It is not about enjoying life (or finding life painful either, for that matter). It is about "dwelling" on the things that give us pleasure or pain.

The MetaPsychics philosophy is quite realistic; it acknowledges that pleasure is one of the four goals of human life, the psychological goal. The others are wealth (economic), righteousness (moral), and liberation (spiritual).

The PSI WAY is not puritanical; it sees nothing wrong with pleasure. (H. L. Mencken, the Baltimore

newspaperman and social critic, once defined a Puritan as one who is afraid that somewhere, somehow, somebody may be having a good time.)

Pleasure is fine. But pleasure is transitory, so what is not fine is trying to hold on to pleasure, to make it last. That is not fine because it is impossible, so it is doomed to failure and frustration.

If we experience pleasure (or pain), enjoy the experience (or not), and then let it go, there is no problem. But if we try to sustain the experience or repeat it, we will be disappointed, because it is the nature of pleasure (and pain) to be ephemeral. We can no more preserve or prolong pleasure than we can catch the wind in our fist. Like the wind, pleasure and pain are processes, not objects. If we forget that and start to treat them like objects, we are "dwelling" on them. We are trying to make them our home.

The Catholic tradition in Christianity talks about something similar. It distinguishes between enjoying a thing and using a thing with joy. We should enjoy only what is inherently good. The "good things" of this world are not inherently good, so we should not treat them as though they were. In doing so, we are making idols of them—treating them as though they

were worth having in themselves. That is "dwelling" on the objects of sense.

But on the other hand, it is fine to use a thing with joy, provided we are using it for the purpose for which it was intended. Then we are not making an idol out of it, not treating it as though it were an intrinsic good, but using it for what it is worth, and enjoying the use in the process. If the bird in the tree eats berries because it needs them to live, and enjoys their sweetness, that bird would not be led to gorge itself on berry after berry. It would be using the berries with joy, rather than trying to enjoy the berries for their own sake.

This first link(1) in the causal chain is extremely important because it is, in fact, the only link in the chain that we can control. All of the others follow automatically and inevitably. But we can decide whether or not we will "dwell" on the objects of sense. That is a matter of free choice. And that is what the metaphor of the tortoise is about. The tortoise's drawing in of its legs, is like withdrawing our attention from the objects of sense—not ignoring the world around us, but not dwelling on it.

This is also what Christ was talking about when he said, "Lay not up for yourselves treasures upon

earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourself treasures in heaven . . . . For where your treasure is, there will your heart be also"
-Matt. 6.19–21.

Laying up treasures upon earth is the same thing as dwelling on the objects of sense. And the reason for not doing that is the certainty of moths, rust, and thieves. Earthly treasures, like the objects of sense, are transitory. They may be nice, but they don't last.
(2) The second link in the causal chain is that whoever dwells on the objects of sense "conceives an attachment to them." Whatever we dwell on, we become attached to. We form an association with it. We are connected to it. It is part of us. Dwelling involves repeated concentration, and that produces close and intimate links between us and whatever we have been dwelling on.
(3) The third link is that "from attachment, desire is produced." Whatever we are attached to, whatever we have decided is part of us, we naturally desire. We want what is ours, and even more we want what is us. It is inevitable that once we have become attached to something, we desire it. The counterpoint to desire is fear; we are attached to unpleasant things by fear of them.

(4) The fourth link is "from desire, anger is generated." We want the objects of sense we have become attached to because we have dwelled on them. But it is the nature of reality that all things are constantly changing. The Buddha said it in India, and Heraclitus said it in Greece at just about the same time. Everything is fluid, flowing, changing. Nothing remains the same. And therefore, our desire to preserve the experience of pleasure cannot be satisfied, and that makes us angry. We are like a little child who, when refused a toy or a candy or whatever it wants, throws a temper tantrum. The frustration of desire generates anger.

(5) The fifth link is "from anger arises delusion." When we are angry, we cannot see clearly. Our auras, we are told by clairvoyants, are shot through with black clouds and scarlet lightning flashes. We are blinded by the clouds and lightning of our anger. This is obviously true. A person who is angered does not see the world as it really is, but only as the anger permits. And when we do not see the world clearly, we live in a world of delusion. Reality is not what we see; we are deluded by our emotions into seeing what is not there at all.

(6) The sixth link is "from delusion arises a wandering memory." When we do not see present reality as it really is, but only as our emotions have

colored it, we cannot remember the past as it really was, but only as it is filtered through the emotional haze around us. Our memory wanders and is confused. Again, that should be quite clear from our own experience. People who live in delusional worlds have delusional pasts as well.

But it is not just the events and people of the past that a wandering memory fails to recall. Most of all, what *we have forgotten is who we are and why we are here.* That is the most important bit of knowledge in the world. It is what you have forgotten; you do not know what you should do because you have forgotten who you are. When you remember that bit of knowledge, there is nothing else that you need to know. You are like Svetaketu in the Chandogya Upanishad. You are a young student who has failed to learn from your teachers the one thing, knowing which, nothing else needs to be known—namely, who you are. That's the bit of knowledge we have all forgotten. And the forgetting comes from this causal chain we are considering, beginning with dwelling upon the objects of sense.

(7) The seventh link is "from a wandering memory arises destruction of intelligence." This intelligence is buddhi, the faculty of intuition, insight, understanding, and especially discrimination. It is the faculty that allows us to choose rightly,

intelligently. But if we do not know who we are, then we cannot make the right choices. The Temple at Delphi is said to have
had engraved over its entrance the Greek motto Gnothi seauton "Know thyself." The Greek philosophers said that we are all in a state of amnesia—we have forgotten who we are. Self knowledge is the beginning of all wisdom; and nothing worthwhile can be done without it. So without the memory of who we are, we have no way of intelligently deciding what we should be doing here.

And so this is where you are. And it is where we are too. We are lost because our intelligence has been destroyed, because we have forgotten who we are, because we are deluded about reality, because we are wrapped in anger, because our desires are frustrated, because we have become attached to what we cannot have, because we have dwelt upon the objects of sense. The seven links of this causal chain correspond very neatly to the four worlds or planes on which human evolution is progressing:

Chapter Sixteen:
Buddhic or Spiritual Destruction of Intelligence

Buddhic or Spiritual Destruction of Intelligence

(buddhi) = not choosing rightly
↑ wandering memory = not remembering rightly Mental
↑ delusion = not perceiving rightly
↑ anger Emotional
↑ desire
↑ attachment Physical
↑ dwelling on the objects of sense

The solution to your problem and the world is to reverse the process. And doing that produces a different sort of causal chain:

Buddhic or Spiritual viveka = discrimination, making intelligent choices
↑ anamnesis = the process of remembering who we are Mental
↑ illumination = the process of seeing things clearly
↑ love Emotional
↑ acceptance
↑ vairagya = dispassion Physical
↑ choiceless awareness

If, instead of dwelling on the objects of sense, we are aware of them without choosing to lay them up as our treasures upon earth, then we will not be attached to them, but will regard them with dispassionate objectivity.

With dispassion, we will not desire or fear things around us, but will accept them as they are. With acceptance, we will not be angry at not possessing things, but will love unconditionally and impersonally. With love we will not be deluded but be illumined.

With illumination, our memories will not wander, but we will re-member our identity in anamnesis. With anamnesis, we will not suffer our intelligence to be destroyed, but will preserve our ability to make intelligent choices.

We will not be lost, but will know who we are and why we are here and be able to act rightly.

{P.E.T.} Therapy: Tracing Cause
{P. E. T.} Positive Electronics Treatments are used to overcome and override the SLAVE-mind.
The SLAVE-mind is your subconscious and unconscious mind of negative memories and emotions.
Once the SLAVE-mind is PSYCHICALLY CLEARED, one positive postulates tend to manifest better, faster, and more exact.

This PSI PROCESS will help you be more at CAUSE over life and future.

Apply this sevenfold causal chain to ordinary experiences in life. You may not be able to see every link clearly, but take any problem or difficult decision in your life and see how far back on the causal chain you can trace it.
At what point did the problem begin, or what made the decision uncertain?
Buddhism talks about "mindfulness" as a quality to cultivate.
Where on the causal chain does "mindfulness" belong?
Keep tracing your problems until you come to mindfulness which is 'the time before you were born.'
Dwell on this so-called 'emptiness' and just BE.

Now think of this 'emptiness' as invisible creative ENERGY that you can KNOW, UNDERSTAND, and USE for your benefit on earth as well as for the benefit of others.
This is also another name for GROUND (0).
Ground (0) is like 'empty space', however it is really invisible creative ENERGY you can USE to make your life and/or someone else's life better.
It is the NEUTRAL STATE OF MIND or "CLEAR MIND".

However, METAPSYCHICS is a private and personal philosophy and is meant for the improvement of the single individual as well as for all mankind.

Such non devotees {demons} engage their senses in very troublesome and extensive work, and they suffer insomnia at night because their intelligence constantly breaks their sleep with various mental speculations. They are frustrated in all their various plans by supernatural powers. Even great sages, if they are against Your transcendental topics, must rotate in this material world {hell}.

As described in the previous verse, people who have no taste for the devotional service of the Lord are occupied in material engagements.

Most of them engage during the daytime in hard physical labor; their senses are engaged very extensively in troublesome duties in the gigantic plants of heavy industrial enterprise.

The owners of such factories are engaged in finding a market for their industrial products, and the laborers are engaged in extensive production involving huge mechanical arrangements.

"Factory" is another name for hell or the material existence.

At night, hellishly engaged persons take advantage of wine and women to satisfy their tired senses, but they are not even able to have sound sleep because their various mental speculative plans constantly interrupt their sleep. Because they suffer from insomnia, sometimes they feel sleepy in the morning for lack of sufficient rest.

By the arrangement of supernatural power, even the great scientists and thinkers of the world suffer frustration of their various plans and thus rot in the material world birth after birth.

A great scientist may make discoveries in atomic energy for the quick destruction of the world and may be awarded the best prize in recognition of his service (or disservice), but he also has to undergo the reactions of his work by rotating in the cycle of repeated births and deaths under the superhuman law of material nature.

All these people who are against the principle of devotional service are destined to rotate in this material world without fail.

This verse particularly mentions that even sages who are averse to the principles of devotional service to the Lord are also condemned to undergo the terms of material existence. Not only in this age, but formerly also, there were many sages who tried to invent their own systems of religion and spirituality without reference to devotional service to the Supreme Lord, but there cannot be any spiritual principle without devotional service to the Lord.

The Supreme Lord is the leader of the entire range of living entities, and no one can be equal to or greater than Him.

Even the Lord's impersonal feature and all-pervading localized feature cannot be on an equal level with the Supreme Personality of Godhead.

Therefore, there cannot be any spirituality or system of genuine philosophy for the advancement of the living entities without the principle of devotional service.

The impersonalists, who take much trouble in penance and austerity for self-liberation, may approach the impersonal *brahmajyoti,* but ultimately, because of not being situated in devotional service, they glide down again to the material world to undergo another term of material existence {hell}.

"Persons who are falsely under the impression of being liberated, without devotional service to the Lord, may reach the goal of the *brahmajyoti,* but because of their impure consciousness and for want of shelter in the Vaikuṇṭhalokas {heaven},

such so-called liberated persons again fall down into material existence {hell}."

Therefore, no one can manufacture any system of spirituality without the principle of devotional service to the Lord. The initiator of all spiritual principles is the Lord Himself.

We find that the Lord condemns all forms of religion and spirituality other than that which entails the process of surrendering unto the Supreme.

Any system which leads one to the devotional service of the Lord, and nothing else, is actually true spirituality or philosophy.

"The principles of Spirituality are initiated by the Supreme Personality of Godhead, and no one else, including the sages and demigods, can manufacture any such principles. Since even great sages and demigods are unauthorized to inaugurate such principles of spirituality, what to speak of others—the so-called mystics, demons, human beings, Vidyādharas and Cāraṇas living in the lower planets?

Twelve personalities—Brahmā {Satan/Lucifer}, Nārada, Lord Śiva {the destroyer}, Kumāra, Kapila, Manu {Father of all living}, Prahlāda Mahārāja, Janaka Mahārāja, Bhīṣma, Bali, Śukadeva Gosvāmī{Master of the senses} and Yamarāja {Ruler of the dead}—are agents of the Lord authorized to speak and propagate the principles of spirituality."

Meditate on any of these names and you will be transported to the Spiritual Sky immediately.

The principles of spirituality are not open to any ordinary living entity. They are just to bring the human being onto the platform of ethics.

Nonviolence, etc., are necessary for misguided persons because unless one is ethical and nonviolent one cannot understand the principles of spirituality.

To understand what is actually spiritual is very difficult even if one is situated in the principles of morality and nonviolence.

It is very confidential because as soon as one is conversant with the real principles of

spirituality, he is at once liberated to the eternal life of bliss and knowledge.

Therefore, one who is not situated in the principles of devotional service to the Lord should not pose himself as a spiritual leader of the innocent public.

A person in ignorance of the principles of spirituality who therefore does nothing in the matter of spirituality is far better than a person who misguides others in the name of religion and spirituality without reference to the factual religious principles of devotional service.

Such so-called leaders of religion and spirituality are sure to be condemned by Brahmā {Satan} and other greater authorities {the PSI BEINGS}.

My Lord, You are not very much satisfied by the worship of the demigods, who arrange for Your worship very pompously, with various paraphernalia, but who are full of material hankerings.
You are situated in everyone's heart as the Supersoul {the Supermind} just to show Your causeless mercy, and You are the eternal

well-wisher, but You are unavailable for the demons.

The demigods in the celestial heavenly planets, who are appointed administrators of the material affairs, are also devotees of the Lord. But, at the same time, they have desires for material opulence and sense gratification.

The Lord is so kind that He awards them all sorts of material happiness, more than they can desire, but He is not satisfied with them because they are not pure devotees. The Lord does not want any one of His innumerable sons (the living entities) to remain in the material world of threefold miseries to perpetually suffer the material pangs of birth, death, old age and disease.

The demigods in the heavenly planets, and many devotees on this planet also, want to remain in the material world as devotees of the Lord and take advantage of material happiness. They do so at a risk of falling down to the lower status of existence, and this makes the Lord dissatisfied with them.
Pure PSI BEINGS are not desirous of any material enjoyment, nor are they averse to it.

They completely dovetail their desires with the desires of the Lord and perform nothing on their personal account.

Brewster is a good example. On his own sentiment, due to family affection, Brewster did not want to fight, but finally, after hearing *Śrīmad Bhagavad-gītā,* he agreed to fight in the interests of the Lord. Therefore, the Lord is very much satisfied with pure PSI BEINGS because they do not act for sense gratification but only in terms of the Lord's desire.

As Paramātmā, or Supersoul, He is situated in everyone's heart, always giving everyone the chance of good counsel. Thus everyone should take the opportunity and render transcendental loving service to Him wholly and solely.

The non devotees, however, are neither like the demigods nor like the pure devotees, but are averse to the transcendental relationship with the Lord. They have revolted against the Lord and must perpetually undergo the reactions of their own activities {karma}.

“Although the Lord is equally kind to every living being, the living beings, for their own part, are able to please the Lord to either a greater or lesser extent.”

The demigods are called *sakāma* devotees, or devotees with material desires in mind, while the pure PSI BEINGS are called *niṣkāma* devotees because they have no desires for their personal interests.

The *sakāma* devotees are self-interested because they do not think of others, and therefore they are not able to satisfy the Lord perfectly, whereas the pure devotees take the missionary responsibility of turning non devotees into devotees, and they are therefore able to satisfy the Lord more than the demigods.

The Lord is unmindful of the non devotees, although He is sitting within everyone’s heart as well-wisher and Supersoul. However, He also gives them the chance to receive His mercy through His pure PSI BEINGS who are engaged in missionary activities. Sometimes the Lord Himself descends for missionary activities, as He did in the form of Lord Caitanya, but mostly He sends His bona fide representatives, and thus He

shows His causeless love towards the non devotees. The Lord is so satisfied with His pure dPSI BEINGS that He wants to give them the credit for missionary success, although He could do the work personally.

This is the sign of His satisfaction with His pure, *niṣkāma* devotees, compared to the *sakāma* devotees.

By such transcendental activities the Lord simultaneously becomes free from the charge of partiality and exhibits His pleasure with the PSI BEINGS.

Now a question arises: If the Lord is sitting in the hearts of non devotees, why are they not moved to become devotees?

It may be answered that the stubborn non devotees are like the barren land or alkaline field, where no agricultural activities can be successful. As part and parcel of the Lord, every individual living entity has a minute quantity of independence, and by misuse of this minute independence, the non devotees commit offense after offense, to both the Lord and His pure devotees engaged in missionary work. As a result

of such acts, they become as barren as an alkaline field, where there is no strength to produce.

OUTRO

The main purpose of this book is to establish you as a SPIRITUAL BEING {SP} on your first level of TRANSCENDENCE which is about 3 inches behind or above your physical head.

**When the PSI BEING is in the body or mind
He is INTERIOR.**

**When the PSI BEING is outside the body or mind,
He is EXTERIOR.**

**He is not subject to the
LAWS of the Psyche
Or Physical world and body.**

**Jut by reminding a person
He is a Spiritual Being {SP} will
Improve the life of a person.**

**Now, you are in the best position
To manage, get rid of or change
The nature of 'pain' in your body.**

**Leave your mind open to
'New ways' and opportunities**

That shows you how to live a pain-free life.

This doesn't mean you will not have
'pain' or 'loss' in your life,
But you are better equip to control and handle it
So that you can eliminate it all together.

There is nothing wrong with taking something external for your pain either. Even while you do this program.
Just remember they are a temporary relief whereas
The information in this book will
Give you a permanent solution to your problem.

You are the
JIVANMUKTA
Now.

You have been liberated.

Your freedom is your own.
We hope you share it with others for a better world for all of us.

Now you can live your PSI LIFE,
The ULTIMATE LIFE.
The only true REALITY.

You have found your Eternal Home.

About the Author

Bruce L. Peterson was born in Columbus, Ohio and has been writing for over 50 years.
He graduated from Ohio Dominican University with a B. A. in Psychology and Telecommunications.
He served in the U.S. Navy as an Electronics Technician for over 4 years.
He has over 40 self-help and self-empowering books published and on sale at Amazon.com/Books.

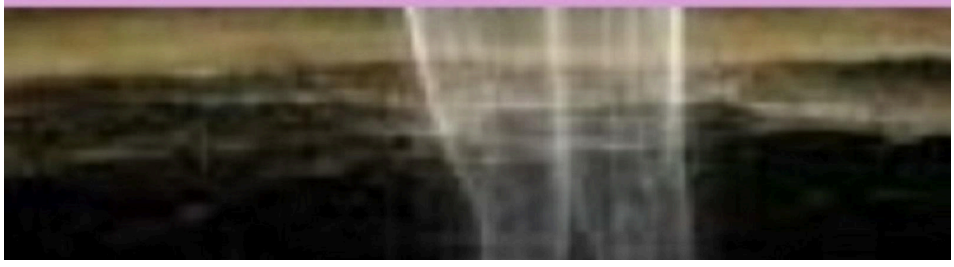
Brewster is also the Founder and President of The MetaPsychics Foundation.
It's Motto is:
"Helping Others, Help Themselves."
MetaPsychics is the only Transcendental Technology available to mankind today.
Brewster resides in sunny California with his best friend and dog Rocky.

METAPSYCHICS.blog

Other PSI TECH BOOKS
By B. L. Peterson

THE PSI BEING

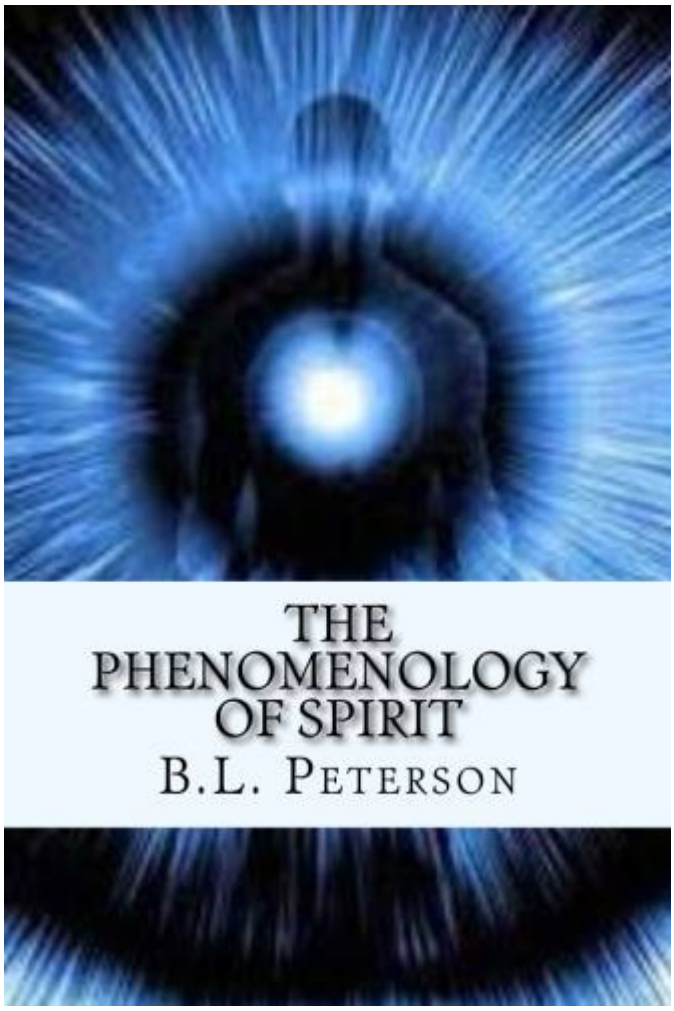
BRUCE {BREWSTER} PETERSON



The PSI BEING

A PSI BEING IS THE MOST POWERFUL BEING IN ANY UNIVERSE.
HE IS THE MASTER OF HIS OWN EGO, EFFORTS, AND EMOTIONS AND IS ABLE TO INCREASE OR DECREASE ANYTHING AT WILL.
HE IS CAPABLE OF CREATING HIS OWN SPACE, TIME, ENERGY, MATTER, AND EVEN OTHER 'MINDS' TO ASSIST HIM IN HIS DAILY SUCCESSFUL LIFE.
AND THE BEST PART IS THAT YOU ALREADY ARE A PSI BEING BUT HAVE FORGOTTEN WHO YOU ARE AND WHAT YOU CAN DO TO OVERCOME THE MISERY AND CHAOS OF THIS WORLD.
DISCOVER YOURSELF ALL OVER AGAIN.
READ THE PSI BEING AND NEVER BE THE SAME AGAIN.

The Phenomenology of Spirit



WE ALL ARE FAMILIAR WITH THE WORD ‘SPIRIT’.
IN FACT, IT IS OVERUSED THAT THE MEANING OF WHAT ‘SPIRIT’ REALLY IS MAY BE VAGUE.
ONE WAY TO DEFINE SPIRIT IS AS AN ENERGY.

SPIRIT AS ENERGY HAS SOME VERY UNIQUE AND PECULIAR PROPERTIES AND PROCESSES {ACTIONS}.

FIRST,
WHAT HAS BEEN DISCOVERED IS THAT SPIRIT AS AN ENERGY IS ETERNAL, THAT IS IT IS NOT CREATED AND NOR CAN IT BE DESTROYED.
SECOND,
WE DISCOVERED THAT THIS ENERGY MAKES UP EVERYTHING YOU SEE AND DON'T SEE AND ALL THINGS THAT MOVE OR DON'T MOVE IN THE UNIVERSE.
THIRD,
WE DISCOVERED THAT THIS ENERGY CAN ACT AS A 'VERB' OR 'ACTION' OR A 'NOUN' OR 'PERSON OR PERSONALITY'.
FOURTH,
WE NOW KNOW THAT WE ARE THE ESSENCE OF THIS ENERGY AND THE CONSCIOUSNESS OF THIS ENERGY.
FIFTH,
IN RELIGIOUS TERMINOLOGY
THIS IS SAYING YOU ARE ALREADY A
'GOD' OR MORE DIRECTLY,
'SON OF GOD'.
IT IS YOUR INHERIT NATURE.

WHEN YOU KNOW AND UNDERSTAND THIS YOU BECOME "CONSCIOUS OF BEING CONSCIOUS".
THIS IS YOU AS A PSI BEING.
THE REAL YOU OF YOU.

LEARN WHO YOU REALLY ARE AND WHAT YOU REALLY CAN DO AS A PSI BEING.

AFTER ALL YOU ALWAYS WERE A PSI BEING.

THIS BOOK WILL ONLY REMIND YOU OF THAT.

THIS IS YET ONE MERE FACT OF THE PHENOMENOLOGY OF SPIRIT.

READ IT AND FIND OUT MORE.

Visit us at the METAPSYCHICS.blog

Thank you for Reading!

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Notes